

A compen

drous treatyse of sclaū-
dze / Declarynge what
sclaundze is / and what
it sygnifyeth / and how
many kyndes of
sclaundze
there
be.

TWo be vnto him by
whom sclaundze com-
meth. Mathew. xlii.
Beware therfore what
thou spekest / of whom
and by whō / that it be
not for euyl wyl or ma-
lyce / lest thou be in dan-
ger of iudgement.

State of New York



Claundre is or
synifieth an of-
fence / whereby
mans mynd is
soze disquietid
or troubled: that

is to say / it is either discoura-
ged or couraged to or fro the
imitacyon or folowynge of a
thing.

There is a double
kynde of sclaundre / one is pha-
risaycall / which comenly they
call sclaundre taken : and that
is whan that ypocrytes be of-
fended other with right doctry-
ne / or with necessary doyng / &
therupon cometh hatred of the
gospel and of godly men : as
the pharisytes hated the gospel
and the teachers of the same / &
pretended gret causes of their
grefe & hatred taken of mans
wytte

ii. maner
of sclaun-
dres. one
pharisey
call / ano-
ther cal-
led sclaun-
dre take.

Mat. xx

wytte & reason : for what man
endued but with a meane wyt
wolde not be greued / that the
facyon of relygion shulde any
thing decay / that comen peace
shuld be disquyeted / that schy
mes shulde ryse in the church /
that hye powers and comen
welthes shulde be brought to
nought. They sawe that their
relygion & maner of worship
ping of god was lytle esteemed
and that the comen welch was
hyndred / and the auctorite
of superpoures contempned :
But although these be great
causes / which worthely doth
moue men / yet it is mete to
know / that before these causes
yes / before all thynges / that
the cōmaundement of god be
prefarred after this rule : It is
neces

necessary rather to obeye God **Actu. v.**
than men. Therfoze this phar-
isaycall sclaunder oz offence
is not to be eschewed / for the
cōmaūdement of god excuseth
vs. But it is necessary y^e doc-
tryne be true certayne & profy-
table to the church. For it is a
very greuous syn to trouble the
church with euyl / vncertayne
oz vnprofytable disputacions.

* There is another kynde of **sclaunde**
sclaūdzē / which they call sclaū **die gyue**
die gyuen. And it is vngodly
doctryne oz euyl exāple which
hurteth / other bycause they fo-
lowe it / oz bycause it scarreth
men from the gospel. All wyc-
ked doctrynes ar sclaundes &
offences of this kynde. Also is
dolatres worshippynge and
mens inuencionys / which can
not

not be obserued & kept without
synne: as worshipping of ym-
ages/ goyng on pylgryma-
ges/ purchasyng of poppysh
pardons for remission of syn-
nes. Christ threath the auctours
of these sclanders chesely.

**Mathew.
xviii.**

¶ Wo be to the men by whom
sclaundre cometh. &c. Than
these sclaudres and offences
with great diligence must be
eschewed/ lest we be other auc-
tours or alowers of vngodly
doctryne & folowers of suche
wycked worshipping. &c.

**Rule of
the vse
of lyberte
etc.**

¶ There is also a nother kynd
of sclaundre to be eschewed/
that is/ whā that a work which
is indyfferent / is done out of
tyme: as the vntymely vse of
chrystyan lyberte. Of this ly-
berte/ there is often dysputa-
cyons

cyon and reasonyng / whan it
is lawfull / and whan it is not
lawfull. It is synne to breake
mens tradicyons / in case that
the brekyng of them shulde be
occasion of sclaūdre oz offence
to any man. Therfore the rule
of Doule is to be holdē as tou
chyng the vse of lyberte. Doule Rom. xii
cōmaundeth the lerned men to
bere thynfympte of the vnler
ned and weke / & folowe their
myndes / and certify them for
their good & for their edifyeng
that is / that through their gen
tylnes they may courage them
to the Gospell and not skarte
them : For not alonly ipocrytes
and the vngodly sorte / but als
so godly men / & men of sobze
lyuyng / specyally they that be
not taught nor sufficiently in
structe

struete whan they se auncyent
customes broken / they iudge
by that maner of doctryne /
men to be gyuen to a wyldely
berte / and become all vngodly
and so be skarred fro the know
ledge of the gospel. Therefore
lybertye is not to be vsed afore
them which haue not yet herd
this maner of doctryne / as a
fore / men not yet suffyciently
confyrmed / but the ample of
saynt Poule is to be folowed :
I haue ben weke to them that
are weke : If my meate doth
offende my brother / I wyl ne
uer eate fleshe / lest I offende
my brother. But now where
as the gospel is clerely preas
ched / and the church meanely
confirmed in the same / the gre
uous obseruacyon of vnprofy
table

i. Corin.
viii.

table tradicions is not gretly
 to be requyred. yea / Paul for
 to shew example of lyberte / he
 wolde not spycumple Tyte. Gala. ii.
 And Christ excused his Apo- Mathci.
xxv.
 stles / brekynge the tradicions
 of the fathers / and sayth : Let
 them alone / they be blynd / and
 gydes of the blynde. &c. Mat. xx
ix.iii. But
 yet in this thyng it is good to
 vse sobrenesse and dyscrecion /
 for euen amonge enemyes ther
 be some that rather wulde be
 reconcyled than styred & prouo- 2d 2d
2d 2d
 ked / and it becometh chrissten
 men to refarte all their doinges
 not to their owne affectyons &
 lustes / but vnto the profyte of
 other / & to the gloze of Christ. Apoc. v.
 But many there be that breke
 auntyent customes / not to pro-
 fyte or do seruyce to other / or

B

to do

to do better thynges / but by
cause this lyberte delyteth the.
This is a wycked thyng to
dylpyce aunceynt customes &
lawes / it is no chystyan thige
Furthermoze / the brykynge of
comen customes / redily stoze
bp gret byzoze / and comociōs
ought not rashly to be excu
ted : for it is an hardc thyng
afterward to haue consyence
that thou hast gyuen occasyon
of comen calamytes & myseres

The sec
cōd rule

The secōd rule. Also in chur
ches ryghtly instructe / there
is to be had a consyderacyō of
sclaundze / lest our example do
hurte other / as these be : Ofte
tymes not to force of the comen
customes / & to shew any con
tempte / & to cause other to be
forceles / or to gyue occasyon
to dylpyce

to dyssencions / splmes / sectes
or factions without necessary
cause. If any man after this
maner breketh tradicyons / cer
tainly he doth synne. Without
suche occasyon of sclaudres /
we vnderstande tradicyons to
be free. This moderacyon &
equytye in tradicyons is very
good to hold / for it kepeth the
auctoryte of tradicyons & con
serueth the comen customes &
good orde / and it delyuereth
mens consciences fro that old
tyrāny / whan that they knowe
that tradicyons be outwarde
thynges & indyfferent / & maye
be omptied & lefte without syn
except it be in case of sclaudre.

Furthermoze / the sclaudres
and offences of doctrynes / be
moche worse than euyl exam
ples

Sclaudre
of do
ctryne.

ples i maners. Therfore with
great diligence / a man must
be ware / fyrst that he teche no
vngodly thynges / vncertayne
oz vnpzofytable. Furthermore
whan ye teache true thynges /
that ye set theym not forth so
confusely and doutefully / that
the herers conceyue any euill
opinyons in suche confused
and doutfull doctryne: as we
se howe moche it pzofyteth the
people to be monysshed after
what maner mens tradicions
may be reproued: and agayne
for what purpose / and to what
vse tradicions ought to be kept
and loued. Excepte these thin-
ges be aptly & discretly expref-
sed / they that be vnlearned con-
ceyue a contempte of al lawes
and customes. Thus also in
other

other artycles/ excepte they be
aptly & clerely expressed/ there
rse opinyons very perplous.

Whan that men be iustified Rom. v.
by fayth / how detestable oppo-
nyons doth there rse/ excepte
the herers be monyshed what
thing is entreated of/ and that
the persone is reconcyled by
fayth/ and after that/ our obe-
dyence is necessary / & in men
reconcyled / is ryghtousnesse.
Lyke wyle of free wyl / that Free wyl
god is not the cause of euyl/
and many other thynges/ that
deseruyng is not taken from
wozkes/ bycause we can do no
thyng that can deserue out of Eph. ii.
god / but bycause the promyse
of god is our forgyuenes/ that
the remission of synne may be Actus. ii
certayne. Howe ouer in men
recon

Apoc. 2. cyled / good workes be also me
rtyorious. So in all places
Dilygence must be gyuen / that
without slofesty or craft / they
be exprested aptly & distynctly
Titus. 1. Therfore wolde Paule that a
bysshop shuld be apte to teche
that he shuld teche aptely and
distynctly. And Christ wolde
that a lerned man / instructe in
the kyngdome of god / shulde
belyke vnto a good father of
household / which in his teching
can vse discrecyon in utteryng
both newe thynges and olde.
For excepte prechers vse this
discrecyon & Dilygence / many
mens consciences be sore trou-
bled / and euill opinyons ryle
in their myndes / whiche wyl
hurte religyon and maners /
and than sprynge vppozes and
many

many other maters of sclaun-
dore and offence. Therfore let
vs beware and do oure dily-
gence that our maners beuty-
fy the gospel. Moreover al-
so/ that the waye of prechyng
and playnesse of the same may
conforte mennes consciences/
cye them of all doutes/
and redress their
errours.

Amen.



Imprinted at London
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in saynt Se-
pulchres
paryshe/ by me
Rychard
Lant.

